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ence of patriotic or religious enthusiasm. And yet it does not seem forced when we say that the ancient and the modern motives are not far apart. The ancient writer was sure that he was setting forth God's working for his people; the modern historian sets forth what has taken place in the hope of discovering the law of human progress. The latter is broader and more philosophical in his views; the former is more distinctly didactic in his tone. But the underlying motives are not very different. The narrative which was compiled from Israel's folk-stories, and which now fills the first section of our Old Testament, shows a genuine historic and philosophic interest. It is interesting to note even in the Bible itself the tendency to rewrite history to meet the views of succeeding generations; for the narrative of the earlier books was recast by the Chronicler to meet the needs of his own time. If criticism needed any justification, it would find it in this precedent.

Paul's Journeys to Corinth.

A writer in the *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, offers a simple explanation of the second visit of Paul to the Corinthian church. In 1 Cor. 16:5–7 Paul declares his intention of spending some time, or even the entire winter, at Corinth after he has first made a trip through Macedonia. In 2 Cor. 2:1; 12:14; 13:1, 2, there are references to a second visit to the Corinthians which Paul has made. What is the relation of this journey to the one promised in 1 Cor. 16:5–7? The answer is found in the statements of 2 Cor. 1:13–24; verses 15 and 16 of this passage show that Paul has in mind plans for a journey to Corinth. His purpose had been to pass through Corinth on his way to Macedonia, from Macedonia to return to Corinth, and from Corinth to go to Judea. According to the view of this writer, vs. 23 shows that only the first part of that plan was accomplished. Paul actually made the journey and was once in Corinth, as οὐκέτι indicates; for if he had not been there at all, he would have used οὐκ. Still further, a comparison of 2 Cor. 1:23 with 2:1 makes it clear that the same visit is referred to in each case, and, as both passages suggest, it was accompanied with grief. It was not then the one referred to in 1 Cor. 16:5–7. This one (2 Cor. 1:16) was short, that one (1 Cor. 16:5–7) was long.

But from these facts it must not be concluded (as is now done by most scholars) that the two plans were entirely unrelated. Rather, Paul displaced the first plan with the second, and in some way — by letter or otherwise — made it known to the Corinthians. The explana-

tion is a simple one. As Paul made preparations for his second visit, he had the firm purpose of fulfilling his promise made in 1 Cor. 16:5–7. The conditions in the Corinthian community, however, made it seem desirable for him to make a short visit to Corinth instead of going first to Macedonia. This change he justifies in 2 Cor. 1:15. But the second benefit of which he speaks was not realized, because his experiences at Corinth convinced him it would not be well. He returned directly to Ephesus from Corinth, or went on into Macedonia, the latter course being the more probable.

The New Testament Terms "Propitiatory" and "Propitiation."

The character of the language of the New Testament and its relation to the contemporary common-dialect Greek has in recent years received much attention. The researches of various scholars have made it clear that the Greek of the New Testament is not to be regarded as a sort of sacred tongue, but that it is essentially the vernacular of the time, and can be properly understood only when so considered. No one has done more scholarly or helpful work on this subject than Dr. Adolf Deissmann, who writes the leading article in the *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, on the meaning of the term ἱλαστήριος(ν), *propitiatory*, *propitiation*, in the New Testament. Ἱλαστήριος in all instances of the word yet known is an adjective of two, not of three, endings. It has two general meanings: (1) "propitiatory," "serving for propitiation;" (2) "expiatory," "serving for expiation." Which of these two general meanings is to be understood in a particular passage the context must decide.

In Hellenistic Greek, adjectives in -ιος and particularly in -ήριος, were frequently made into substantives, as the inscriptions show. Such a substantive is τὸ ἱλαστήριον, a term which appears frequently. Like the adjective, it also has the two general meanings, between which in any given passage the context must decide. The oft-repeated statement that ἱλαστήριον is always to be completed by θῦμα, and therefore must mean "expiatory offering" or "sacrifice," is not true. Where it should be so completed that meaning would hold good, but no instance has yet been cited where such a meaning is demanded by the context.

As a matter of fact, apart from the passages in the Septuagint in which ἱλαστήριον stands for the Hebrew *Kapporeth*, and apart from the *locus classicus* Rom. 3:25, ἱλαστήριον in heathen, Jewish, and Christian writings is used in six special senses: (1) propitiatory gifts or expiatory offerings to deities or the deity are most frequently referred to